

1. Allah(SWT) *clearly and unambiguously declares a no-choice-instruction* for *all* Muslims in a great Ayah, Ayah 36 of: سورة الأحزاب saying:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَىٰ
 اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ
 مِنْ أَمْرِهِمْ ۚ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ
 فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ﴿٦٨﴾

2. Also there is a *true, clear and unambiguous* Hadeeth stating:

And in *another* Hadeeth for sleeping, which the Prophet (SAWS) taught it to one of his companions. In part that *Hadeeth* says: "...and Your Prophet which You had sent." When the companion repeated the *Hadeeth* to ensure memorization of it, he said: "...and Your Messenger which You had sent." Here (SAWS) *interrupted and corrected* him, by saying: "...and Your Prophet which You had sent." See Al-Bokahary under No.247.

ba'ʾaḥ = This (is) my master/owner/husband. Each of the three words is meant for itself and its imperative huge implications

3. It causes puzzle, wonder, and perplexity that almost *all Arabic knowing* Muslims are *unmindfully conveying and circulating* varieties of “Translation of the meanings of The Qur’an” as if the above *instructive* Ayah and the two *Hadeeths* do *not* concern them or they do *not* exist! Those varieties *all are overwhelmingly as interpreted not as heard per se*.

⁶ The word **بعل** = *ba'al* stands for an idol the Arabs used to worship before Islam.

4. Translators of “Translation of the meanings of the Qur’an,” may Allah amply reward them, clearly did *not* call their works “translation of The Qur’an,” and *rightly so*. As their works are *closer to a personal interpretation* of The Qur’an from an *individual perspective*, a *perspective highly flawed*, as it is *replete with fatal errors/mistakes*. Inadvertently they *added to, deleted from, and altered* the texts of The Qur’an. Time and again they gave *exactly the opposite* of what The Qur’an says! That is because they did *not* have *keen understanding* of the *terms/phrases* of The Qur’an. All seem *unaware* that Allah descended His Speech in *three distinct* ways:

A. “Qur’an-Arabic,” B. “Tongue-Arabic,” and C. “Rule-Arabic.”

Verily We, We made it^x Qur’an Arabic

إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا

(A) *Using Arabic vocabulary for diction, inscription and criteria, rendering all in the most concise and precise Arabic construct for word-usage.*

...while this^x (*diction of The Qur’an is*) a tongue Arabic manifest.

وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ

(B) *Employing Arabic expressions, i.e. brevity associated with the clarity of putting two words or more together and the expression is not conveying any of the words used.* For example: يأكل لحم أخيه = يفتابه = Eats his brother’s flesh = backbites him; ابن السبيل = Son of the path = the traveler. But: ابن الطريق = Son of the road = son of a harlot (prostitute). What a huge difference. Thus, when using *Tongue-Arabic* one must be an *expert*, otherwise one could/would make *huge* errors, perhaps laughable ones.

We descended it^x (*harmoniously by*)⁷ Arabic rule;

أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا

(C) *Arabic-Rule means according to the rules of grammar and word-conjugations of the Arabic language.* Let us illustrate by an example. Allah in Ayah 56 of سورة الداريات (S51:56) says:

And not I created the Jinn and the human-kind except to worship they^z [Me]⁸.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Notice the *speaker’s pronoun* [Me] *is: neither pronounced nor appears in the Arabic text!* But to a *purely speaking Arab* it is *very obvious and automatically discernible/known*. It is *definitely discerned by inference-/implication*. Such instances appear in The Qur’an *multitudinously*, i.e. *time and again*. Those translators did *not* make any *distinction* among the *three* categories. As to A, they have a *very general understanding, surely not keen understanding* of it. Because they *confuse* it with B, i.e. they take A and B as *similars*. As to C, they *definitely, 100% misunderstand it*. Factually, they are *not fully aware* of the *linguistic distinctions* among A, B, and C. Take two illustrations, of *great many*, by the translators/authors of:

“Translation of the meanings of the Qur’an.”

One says for C: “We revealed it as a decisive utterance in Arabic.”

⁷ See the Lexicon attached to this Translation for an elaborate exposition regarding this vital denotative and connotative word, describing the diction of The Qur’an, (*harmoniously by*) Arabic rule., in short “حكما” = adverbial, since there is no way to *adverbially* express “حكما,” which must be done, so I chose (*harmoniously by*).

⁸ The letter “ن” in “يعبدون” by Arabic (*linguistic*) Rule, is called “نون الوقاية او العمداء، حيث لا يُستغنى عنها” = “التخفيف” = the preventive/cardinal *preceding the speaker’s pronoun* “ي” is omitted for “إعرا ب القرآن: لمحمود صافي” = “alleviation, lightening” or *Ayah’s end harmony (rhyme)*. See the 31 volumes book:

Another one says for C: “We revealed it as an Arabic legislation.”

What a hodgepodge! With all due respects to those authors, “...decisive utterance in Arabic” and “...as an Arabic legislation” both are totally *irrelevant and meaningless* vis-à-vis the Ayah. Far be it and Allah forbids that Qur’an’s diction or *Hadeeth* parlance would state *irrelevant/-meaningless* say. The translators simply did *not* have *sufficient linguistic acumen* of the language. But of course they did the best they could. May Allah amply reward each of them for doing the best he can?

5. The title: “Translation of the meanings of the Qur’an” is *too presumptuous* at best, as it gives the *false* impression that *here are all the meanings* of The Qur’an! Clearly the meanings of The Qur’an are *unfathomable*, i.e. they are *constantly augmenting*. Hence, it is *impossible* to abridge them *all* even in *multiple* compendiums, let alone one.
6. The Qur’an *has no synonyms*. So, it must be *translated verbatim* or *transliterated per se*. This is the *only* way to honestly *convey/impart* its messages of *great precision* and *high exactitude* to other languages and *retain the integrity of its dictions*, *fulfilling* the demands of 1 and 2 above. For more expositions in this regard and other writs, please refer to:

www.qurantranslation.org

7. Obviously, translation of The Qur’an or the *Hadeeth* is a *monumental* task. Anyone undertaking the task *must be fully aware of and strictly observe*:
- (A) That there are *no synonyms* in The Qur’an. (B) That *each word* in The Qur’an is *meant for itself and by itself*, i.e. *no other word* could *substitute* for it. (C) That Arabic words are: *precise, exact, implicative, connotative, denotative, and designative*. That means *specificity-based* in order to *eliminate ambiguity*, especially for the *very denotative pronouns*.

Let us illustrate: In The Qur’an *doubt* cannot stand for *suspicion*; *invoke* cannot be used for *supplicate*. *Merciful* cannot be employed for *forbearer*.

Also *no adjective* should be used for a *noun* or *vice versa*; and when using *verbs* one must be very *careful* regarding *transitives* and *intransitives*.

As to the *pronouns*: *you* stands for *singular, plural, masculine, feminine*. This is *confusing*, a fact *totally antithetical* to the *diction* of The Qur’an or the *Hadeeth’s parlance*. Such *ambiguity must be totally eliminated*. In Arabic every pronoun is *specific*, thus attaining 100% *elimination of ambiguity*.

8. In *summary*: when *translating* The Qur’an or the *Hadeeth*, the translator must be *fully aware of, strictly and constantly adhering to*:

8A. the “*no-choice...*” *Ayah 36* of سورة الأحزاب, and the *two Hadeeths*, 2 above.

8B. the *three major Principles* for translating The Qur’an or the *Hadeeth*, as stated by the *three distinct ways* The Qur’an was *descended*, and their respective *corollaries*, discussed elsewhere, see the *Introduction* for:

“The Translation of The Qur’an The Supreme”

It is available/viewable at the above described Website.

8C. that there are *no synonyms* in The Qur’an, i.e. its translation *must be verbatim* or *transliteration per se*, for *integrity of precision and exactitude*, the two are *major hallmarks* of both The Qur’an and the *Hadeeth*.

9. The Arab proverb says: “the mountain *vanishes* but the habit is *harder to vanish*.” Obviously for the last three centuries Muslims were *emulating* the Secular-West in *multiple ways*, using terms such as: “Holy,” “Scriptures,” “Verse,” biblical terms *absolutely unfit/unbecoming* for Islam and its terms.